UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN"

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There are three great spirits at work creating the world that is and that is to be: The spirit of scientific investigation, that will know nothing but the truth; the spirit of democratic revolution, which will trust no one but the people; the spirit of social evolution, which will call no man common or unclean. If the churches wish for influence in the world that is and is to be, they must master these spirits and make them their own. The churches must become scientific, democratic, and socialistic. And, if they do so, then the churches will merge into the church and the church will no longer be separate from the state, nor the state from the church, but these two will be one flesh.

—*Rev. A. S. Crapsey.*

Captain Marston Smith, an undergraduate of the Hyde Park High School, writes in the school paper, in "Advice to Freshmen:"

Make a record in the class as well as on the field. That's the kind of men that make a school famous. Hyde Park has the reputation of being one of the best high schools in the country, and it is not the athlete that established it, but the student. Good athletics go to make school life more pleasant, but remember that the school is not the field. If you can be an athlete and a student, that's what we want. If you can't be both, be the latter. There is no honor for you in being an athlete and "flunking" your studies. You can be an athletic student if you care to work toward that end. What athletics are for is to show the world that there are some fellows in it who have enough vim to do a little work. As a closing remark I would say, keep up the good work you have started, and make yourselves "landmarks" in the best high school in the country.

"There is no wealth but life," wrote an inspired father of lawgivers to be. How tragically, how piteously those words were illumined by the horrible holocaust in New York City, in which more than a hundred persons, mostly women, lost their lives in a burning waist-factory. Poor exits, left locked by neglect, tell the tale of a conflagration started by a cigarette with a fire at one end and a dunce at the other. Care had been taken to save money, but no care, apparently, to save life. Only landlord greed makes such fire-traps possible, and there the blame must rest. What a flash-light picture of the horn-eyed stupidity of petty greed, too blind to see its own failure, and the woe which it entails. But if it served to make a giddy-paced city pause and think, it will not have been in vain—yet what a frightful waste of human wealth!

In face of evidence as clear as it could well be, another jury acquits a man charged with bribery growing out of the election of William Lorimer to the Senate from Illinois. Although half a dozen men admitted they received bribes and proved their admission by other evidence against themselves, the jury would not believe them. Jurors are picked from the body of the people, and their verdicts are symptomatic of the consciencelessness of the average man, who seems to hold that a man who takes a bribe is reprehensible only when he tells about it. No doubt it is a hard thing to say, but many are saying it, that all the exposure of the last six years has had the effect of making men accept dishonesty as the rule rather than the exception. Surely that is going too far, but for consistent dishonesty we seem to have the ancient Greeks "beaten to a frazzle." If things are ever to be any better, we must begin by seeing the shame for exactly what it is, and calling it by its right name.

William Winter, greatest of all dramatic critics, writing in the current *Harper's Weekly,* pays his respects to sex-obsessed drama in general, and to the Wilstach version of Anatole France's "Thais" in particular. He writes without mercy and without mincing words, stung to "disgust at a garish spectacle of vice, and nausea because of the sickening, impudent pretence of morality with which it is attired." Since it has been scientifically estimated that one-third of the time allotted to human life is absorbed, in one way or another, in consideration of sex, he argues that there is no need of directing the public mind in that direction. After reading the article, written with force, fire and charm, one can guess why the theatrical managers of New York did not rest until they secured the removal of Winter from the staff of the *Tribune.* If we join with this scathing criticism the timely article in the March *Atlantic,* by Mr. Winsor, entitled "Boys and the Theater," we may perhaps divine one reason why the dean of dramatic critics, who is also the Plutarch of the stage, feels so deeply and writes so plainly.

In the recently received report of Harvard University, Dean Briggs speaks of the attitude of some parents in matters of college discipline. A young man had failed in enough of his studies to make separation from his college course a matter of serious considera-

tion, and his father had therefore been called into consultation with the college authorities. When the case had been laid before him, the father, himself a college graduate, said that his son had been a source of great satisfaction to him in his college career: he had been a member of the crew and the football team, and had been prominent in other athletic and social activities. "Of course," he added, "I am sorry he did not make his promotion." In one of the Chicago High Schools a boy was detected stealing books and selling them at a near-by bookstore. His mother, in pleading against the suspension of the boy, said that the books, being in a bookcase, had no apparent owner, and therefore that the boy thought it would do no har mto anyone if he took them. Further, she said that boys of this day and generation needed more money than she could supply and that this was another reason for taking the books. Comment on either of the foregoing incidents would seem superfluous.

"By holiness do we not mean something different from virtue? It is not the same as duty; still less is it the same as religious belief. **It is a name** for an inner grace of nature, an instinct of the soul, by which, though knowing of earthly appetites and worldly passions, the spirit, purifying itself of these, and independent of all reason, argument and the fierce struggles of the will, dwells in living, patient and confident communion with the seen and the unseen Good."

So John Morley defines what may well be the ideal and aim of the Lenten season, equally for those who follow the ecclesiastical calendar and those who do not. This is what Lent implies and involves, if it be taken seriously,—an aspiration for a more vivid, inner instinct and grace of the soul, a willingness to sacrifice physical comfort, if only for a brief time, to spiritual ends. While we may reject the ascetic theory as mistaken, we dare not therefore think scornfully of those devout men and women who have used such austerities for self-discipline and self-conquest. Small wonder that men in our day have so little real faith, so dim a sense of the Unseen, since they take so little time and pains to keep alive in them those quiet and solemn experiences out of which vision grows.

"It is good to be last, not first,
Pending the present distress;
It is good to hunger and thirst,
So it be for righteousness.
It is good to spend and be spent,
It is good to watch and pray;
Life and Death make a goodly Lent,
So it leads to Easter Day."

After forty years as a school teacher in Chicago, Miss Charlotte Bailey retires, reluctantly, because of ill health, with a fair share of material goods,—enough, with the pension which Chicago pays, to live upon; an unabated interest in life; a host of happy memories; warm ties of friendship and unquenched enthusiasm. If any one is disposed to pity such a lot, let him read the interview with Miss Bailey, by Helen Bennett, in the *Record-Herald*, and he will be set to pondering how he may invest his own life with equal fruitfulness and joy. From September, 1878, to March 27, 1911, has been the period of her service, and naturally she has seen many changes in the school-life of Chicago. Nor do the schools of today, so different from those of thirty years ago, in all respects command her regard. But she has no regrets for her years of teaching, knowing right well that they will bear rich harvests far down the future, and her work has paid because it has brought her joy.

Of course it has paid. I loved my work. It is the greatest work in the world. We are not building for to-day, but for eternity. You should know my boys and girls. You should see how good they are to me. . . . The loss to-day in the public schools is to be found in the absence of personal contact between teacher and pupil. When I first taught in Chicago, I knew every one of my boys and girls. Now I do not know even the names of more than half of them. This over-crowding of the schools has other bad results, too . . . The greatest change I notice in the school children since I came to the city is their growing lack of morals. Now, that is not their fault. You can't make children moral by talking morals to them. To-day they see and hear and learn so much of deceit and of unfairness and of graft. It is too bad.

The New "Unity Hymns and Chorals"

Before the violets have gone, if not before they come in these north-lying latitudes, the new "Unity Hymns and Chorals" which Mr. Hosmer and Mr. Gannett have been preparing, will probably be ready. It is a much revised and enlarged form of the hymn-book of the same name, published thirty years ago. That book was a child of the West and served the need of many western liberal churches; some of which may like to hear a fore-word about its successor.

During the thirty years the rising faith has voiced itself in many ways, and not least significantly in new and noble hymns. Mainly from these recent hymns, but also from fresh gleanings in the older fields, the present selection is made. Of its three hundred and thirty-five hymns, one hundred and forty-eight are new to this revision; and of its hundred and fifteen tunes, seventy-three are new to it. The "Service Elements"—which are only "elements," not full "services," of worship—fill about fifty pages; they comprise "Openings," "Choral Responses," "Thanksgivings," "Prayers," "Benedictions" and "Choral Sentences;" and most of these are also new.

The tunes, with few exceptions, have long been familiar to the congregations. Most of them are common to many of the better hymn-books, and have been chosen partly by that test of excellence. The cut-leaf feature of the old book is retained; this device, with some undoubted drawbacks, having approved itself apparently to most of the churches that used, or are still using, the former book. With each hymn the one or two tunes that seem best to interpret it are indicated.

As before, the hymns reflect the religious feelings underlying what is called the Liberal Faith,—feelings of moral longing and consecration, of dependence on the One in All, of childlike trust in the Eternal Goodness, of happy thankfulness for life, of warm communion between man and man in brotherhood, and between the child-soul and the indwelling Father Soul. No one who knows the singers of the rising faith will be surprised to find many hymns written by a comparatively small group of kindred writers,—such men as Whittier, Samuel Longfellow and John Chadwick. Whittier's unexhausted quarry has yielded several new hymns; and Chadwick's list is much enlarged, mainly from the book of "Later Poems" that he left nearly ready when he passed away. And the book owes no little of its special value to the strong compulsion which one of the two editors, after consultation with friends, exercised over the other editor's reluctance in insisting on the inclusion of a large number of Mr. Hosmer's own hymns, some of them wholly new. There are not so many hymns of Duty, Brotherhood and Service as had been hoped for,—mainly because such hymns, in singing and poetic forms, are not yet many in the world; but there is a larger proportion than is usual. There are many herald songs of the Good-to-Be; many touched with a sense of the wonder and beauty of Nature; and many suffused with the thought and feeling, without the name, of God, that some may call "poems" rather than "hymns." The editors believe that "hymns" are likely to broaden their scope in this direction, and, in so broadening, to grow more poetic and more beautiful.

The Unity Publishing Company at the Abraham Lincoln Centre, Chicago, will be the publishers. With more than twice as many pages as the book of thirty years ago, and under the conditions of publication in these days, the price must needs be higher than it was before; but it will still be low,—probably fifty or sixty cents. The editors have had in mind, all through, the small society rather than the large, and the singing congregation rather than the expert choir. They hope that, even more than the old book, the new one will win enduring love, and deserve its new sub-title, "A Book for Heart, Home, Church." If the above does not tell the story sufficiently, inquiries may for the present be sent to W. C. GANNETT.

15 *Sibley Place, Rochester, N. Y.*

DUST

I heard them in their sadness say
"The earth rebukes the thought of God;
We are but embers wrapped in clay
A little nobler than the sod."

But I have touched the lips of clay:
Mother, thy rudest sod to me
Is thrilled with fire of hidden day,
And haunted by all mystery.

A. E.

Editorial Wanderings

Columbia is the seat of the University of Missouri. I came here to deliver six addresses, and at the end of four days the six have become ten. Two of the addresses were given before the University Assembly, the bi-weekly gathering at ten in the morning, that takes the place of the old "Chapel Services." At these "Assemblies" the President lends the dignity of his presence, and an hour is given to addresses upon the most interesting subjects, delivered by the best men available. I spoke on "Lyof Tolstoy" and "Robert E. Lee, the Man Who Conquered Defeat." The attendance at this last lecture was reported the largest seen in the auditorium for a long time. Not only the sons and daughters of the Confederacy were there in goodly numbers, but the grizzly veterans who had followed the stars and bars and had been cheered by the great General came up from the town to listen to the words of appreciation and of criticism from one who followed the stars and stripes, and they graciously signified their appreciation. Six talks on sociological subjects were given from seven to eight in the evening at the University Y. M. C. A. auditorium, some of the topics being "The Call of the City," "The Church as a Civic Force," "The Re-enforcing Column, or the Woman Question," and "The Over-lapping Territory in Religion, or the Things the Churches Can Do Together." The attendance has been good at all these talks, and large at the third one, when the woman problem was discussed, a large delegation coming over from the neighboring Christian college for women, before whom I gave a talk on "Settlement Work and Workers." I met Mrs. St. Clair, the President of this thriving institution for the education of girls, some years ago, occupying a similar position as President of the Hamilton College for girls at Lexington, Kentucky. Then as now she lent her group of girls to the man from Chicago for such a message as he had to give.

The woman discussion awakened the interest of those in charge of the Household Economics Department of the University, and a special occasion was improvised for a ten o'clock morning talk on dress; this was first designed for a class-room exercise, but the interest grew and ended in a suspension of activities in the other branches of the Sociological Department, so that a large representation of all the women students with a sprinkling of the Professors gathered in the main auditorium, and the questions of "Styles," Fashion, The Evolution of Dress, The Relation of the Dry Goods Trade to Morals and Prosperity, and the Ethics of the Wardrobe in general were frankly discussed and as frankly listened to.

It is evident that here, at least, in the University of Missouri, the old protest of John Ruskin against the Universities of his day does not hold. The sociological work here does deal directly and earnestly with the problems of "Dress, Diet, and Debt," the omission of which in the "Political Economy Studies" of Oxford and Cambridge, was the cause of Ruskin's strong disapproval.

"The Bible School" is an interesting annex to the University under the auspices of the Christian denomination. It holds no official relations to the University except an exchange of "credits." Here the young men who are planning to enter the ministry of this denomination avail themselves freely of such University studies as are to their needs and tastes, receiving such special instruction as is not provided by the University from the three teachers in the Bible school. To these students, of whom there are about one hundred, and their Professors, another hour was given for a Round Table discussion of the City Church Problems, the work of the Abraham Lincoln Centre, and problems connected therewith.

A meeting of the State Board of Agriculture, held this week, gave the Commercial Club of this town an opportunity to entertain the Board at dinner, where Dean Mumford, of the Agricultural department, told them of the large triumphs of the railroad mission trains, which carried the missionaries of agriculture up and down the leading railroads in Missouri at the expense of the same lines, with two audience cars and a corps of six talking men from the University. The mysteries of corn raising and the inspirations of the barnyard were exploited to the school children who welcomed the train at the stations, and to the men and women from the farms who flocked to see and to hear.

In an astonishingly short space of time upwards of ninety thousand people, by actual count, have passed through the exhibition this spring. The railroad systems in Missouri are vying with each other in the work of sending recruits to the agricultural schools of this University.

At this dinner the Editor of UNITY had a chance to revel in his unenlightened enthusiasm for the Jersey cow and his oft-times unrecognized title to farmer honors as an aboriginal granger.

Between times I have been able to take a "short course in agriculture," an hour and a half in length or more. In that time I have learned much about the hog cholera serum, which has here been brought to its perfection by a professor in this institute. Hundreds of thousands of dollars have been saved to the farmers by this discovery. At a cost of about thirty cents, a hog can be inoculated, and over eighty-five per cent of those thus treated are rendered immune to the costly devastations of this fatal disease. "Present company excepted, who is the most famous citizen of Missouri?" was the question of your reporter. Without a moment's hesitation came the answer, "Dame Josephine,"—the matronly cow owned by the University. The cow that for a time held the world's record as a milker is still deservedly famous. Her ladyship has been seen, admired and petted by more citizens of Missouri than any other inhabitant of the state. She has just completed a triumphant journey throughout the state, in her own private car, protected by a heavy accident insurance policy, and she has "inspired" (that is the word of the Professor) thousands upon thousands of farmers. Indeed the lady looks the part ascribed to her. She is a dignified, serene, unspoiled personality, showing health, strength, generosity, and bovine magnanimity in every line.

But this royal Holstein does not monopolize all the honors of this academic barnyard. Here they will show you six Jerseys who have each exceeded the record of 700 pounds of butter a year. And the Jerseys of this University have escaped the usual taunt of rival breeders, for they are neither small of bone nor nervous of temperament, but are strong, stately and contented-looking creatures. "Show me the most perfect type of Jersey you have," I asked. "I can't," replied the Professor, "because the horns are off, and they constitute an important element in the expert grading of the Jersey." "Why are the horns off?" "We de-horn all our cows to keep them from ripping up one another. It is humane; it is economical." Thus is the oft-repeated argument of the Editor of UNITY for the de-horning of the nations justified at this scientific center.

The University of Missouri is tucked away here, as it were, on one of the byways of the republic. Its buildings are rusty and woefully inadequate, but its campus is attractive; its faculty is already large and notable; its attendants in all the departments number in the neighborhood of three thousand students. Its history reaches back before and through the dark and bloody days of war. For a Western institution it is already venerable. The first simple shaft of granite placed over the body of Thomas Jefferson is now mounted in front of the main building of this University, having been placed here when a more stately monument was erected over the tomb at Monticello. This was deemed the most fitting place to preserve the interesting relic, here on the campus of the first great free state institution of learning established within the bounds of the territory secured to the nation by the pacific patriot, the great Democrat, Thomas Jefferson.

But the future of this institution is more inspiring than its past. Here is being gathered a splendid corps of teachers, truly cosmopolitan in character. The youthful President, A. Ross Hill, whom the University of Minnesota has twice coveted, but failed to move, was born in Canada, trained in Cornell and elsewhere, and with a Wisconsin experience. The Dean of the Agricultural Department is a Michigan man. The heads of the Chemical Department, of the Athletic Department, and of the Animal Husbandry are Wisconsin men, and the Universities of Alabama, Tulane, Harvard, Iowa, Chicago and many others have been creamed for the purpose of enriching the faculty of this institution, led by the young, enthusiastic and devoted President, who is honored as a leader and loved as a comrade by the student body as well as by the faculty.

The women are here in goodly number, perhaps representing one-third of the academic department proper, and they hold an honorable place in the faculty, losing none of their graciousness in the successful comradeship and competition with their brothers.

Last night was celebrated the one worth-while frolic of the year. The gymnasium was crowded, the professors played ball, the young men did wild stunts on the trapeze, the young women sweetened and made gracious the jolly occasion with their exquisite folk dancing, and the wild hoedown quadrille that represented the old dancing of the backwoods was not out of place.

I hope my speaking itinerary is at an end, reaching as it has from Charleston, S. C., to Columbia, Mo., touching six different points, from the Jewish synagogue through Y. M. C. A. halls and Baptist Colleges to the University campus, making an aggregate of twenty-six addresses in thirty days.

I hope now to obscure myself beyond the reach of committees and enjoy a very few days of monastic isolation, where I may justify the claim that I was on a vacation and that I shall return refreshed with material for the work of UNITY and the Lincoln Centre. I hope to reach home by the morning of the 8th, and Sunday morning, April 9, if nothing prevents, will preach the promised "Sermon from the South." J. LL. J.

Columbia, Mo., April 1, 1911.

TEARS

Not in the time of pleasure
  Hope doth set her bow;
But in the sky of sorrow,
  Over the vale of woe.

Through gloom and shadow look we
  On beyond the years;
The soul would have no rainbow
  Had the eyes no tears.

—*John Vance Cheney.*

THE PULPIT

Mothers and Temperance

By Rev. Joseph Henry Crooker

Many people of large intelligence and good intentions have no adequate appreciation of the drink curse; its magnitude, its complexity, its gravity. Although so frequently mentioned, the popular ignorance respecting many phases of the temperance problem is amazing; the recent scientific discoveries respecting the influence of alcohol upon the human system are still unknown to cultivated people, to say nothing of the masses. The average man in the street is totally unaware of the baleful influence of the liquor power over newspapers and politicians. Students of social problems show, as a rule, surprising indifference to this chief source of human miseries.

I. On account of the widespread public apathy, mothers ought to acquaint themselves with the fundamental facts respecting the evils of the use of alcoholic beverages—not the obvious and disgusting evils of drunkenness, but of its so-called moderate use, even the use of beer and wine. They ought to know and fully realize what the facts mean: That the drink habit imposes annually upon our people a financial burden five-fold as great as the support of our army and navy; that the wages lost through drink would soon pay our national debt; that it destroys or lessens the industrial efficiency of thousands of workmen every year; that in many cities during the year every fifth man is arrested for drunkenness (not counting the re-arrests); that the money paid for liquors every day by comparatively poor workmen in our nation would buy a month's supply of flour for half a million families; and that the saloon is the greatest enemy of good homes and clean politics in the land. The burdens of crime, lunacy and poverty imposed upon the public by drink, directly or indirectly, are enormous. The amount of disease and disaster caused by beer and whisky is simply incalculable, for it is the chief producing cause of accidents and scourges like the "white plague." All these evils, to mention here only the most obvious and leaving untouched the moral features of the problem, mothers ought fully and clearly to understand and appreciate. Ignorance or indifference respecting so great a matter is a crime against posterity.

II. Mothers ought to understand the injurious effects of alcohol when used in so-called moderation, especially during the pre-natal period. Recent investigations have placed the matter in clear light and emphasized the serious results of parental indulgences. The physical condition of the race is at stake. The threatened degeneracy, felt in Italy, Germany, France, and England, is by no means due to the intemperance of the fathers, and serious harm is done, although the mothers stop far short of drunkenness. The use of small amounts of stimulants during this period may cause untold injury to the child. Every mother ought to know the facts demonstrated by Professor Hodge, of Clark University, in his experiments upon dogs. She ought also to study the appalling conclusions set forth at the London congress on alcoholism by Dr. Laitinen, of Finland, who

showed, from a study of 20,000 infants, how the parental use of liquors led to an astonishing increase of mortality.

A knowledge of these facts ought to counteract the unfortunate increase of drinking among women, which has recently become noticeable; and it ought to equip mothers with effective warnings that will help to keep their daughters from marrying men in the habit of drinking. In the metropolitan district where these words are written, 2,000 children are born every year who enter life with a serious handicap, a weakened constitution or a criminal tendency, on account of the drink habits of the parents. The fact is surely appalling!

III. It is well for mothers to put in practice the teachings of medical science that, in the little illnesses that come to them and their children, there is always, on the whole, some better remedy than an alcoholic stimulant. Many times a little liquor does apparently work like a charm. But something else would have accomplished the same result without entailing the serious consequences which follow the use of the alcohol. If one is in a chill from exposure, hot water is better than whisky. So, in a hundred cases, it is far wiser to do something else than to use the old-fashioned, but now discredited "toddy." Especially ought mothers to avoid all use of "patent medicines," which generally contain liquor or opium.

In the past, resort was made to liquor for almost everything: to cure all aches and pains; to ward off disease; to protect against cold and heat; to prepare for unusual exertion; to rest from fatigue and exhaustion; to drown sorrow and distress. We now know that in every such incident of life the use of liquor is not only harmful but deceptive. The help which it seems to give is in reality, as a rule, permanent injury. The momentary relief or exhilaration is followed by serious reactions. The wise mother will, therefore, from now on, refrain from using liquors as medicines, not only in order to set a better example, but to save herself and her family.

IV. Mothers need to be well grounded in certain basic facts respecting alcohol, not only that they may be wise in the conduct of their own lives, but that they may be able to speak with authority to their children and to others:

(a) That the use of all light liquors, even in so-called moderation, not only directly produces many diseases, but increases one's liability of contracting other diseases, while it decreases the probability of recovery, rendering medicines less effective.

(b) That in the field of athletics and wherever quick and accurate actions of body and mind are required, stimulants are prohibited. For the same reason, their use is being discouraged in all armies and navies. The demand is becoming general that all men engaged in hazardous employments must be abstainers.

(c) That all who enter a professional or industrial career today start with a serious handicap if addicted to drink. The discrimination in the world's work against such persons is constantly growing, because people do not wish to risk life and property in the hands of inefficient persons. And a man who drinks even small quantities of alcoholic beverages is less safe than the abstainer.

(d) That so clearly has it been demonstrated that alcohol is a life-destroyer instead of a life-giver, that railroads, commercial houses, insurance companies, and great industrial concerns are more and more putting up a bar against those who drink liquors.

By a wise use of a multitude of facts along these and similar lines, which may be graphically stated and driven home by innumerable illustrations, the mothers of our land can in a few years make a mighty revolution in the habits of our people—a revolution that would contribute much to the progress of civilization and the happiness of mankind. If mothers were equipped with these facts, they could be effectively used in many a casual remark and made more productive of good results than any direct preachment. Often the richest harvest comes from seed-truths unobtrusively dropped into young minds with no apparent intent to dictate or instruct.

V. One other thing the alert and thoughtful mother can easily do; and while the method is simple, the results will be abundant and beneficent. Let her see to it that the right kind of temperance literature is always close at hand in the living room of the home. Very little may be said about it; perhaps best, if nothing at all. But let it be there to create an atmosphere and make its impression. Something of this sort is especially needed today to offset the false teachings and implications of general literature on this subject. Even the masterpieces of poetry and fiction written previous to the present age, to say nothing of what is now printed, are full of the direct and indirect commendations of the use of liquors. The young reader gets the impression that to drink is the common habit, not only of the low and vulgar, but also of all gentlemen; and that all great men, if they did not get drunk, did indulge somewhat. He naturally infers that drinking is a manly habit, necessary to robust health, good manners, and a pleasant life.

An antidote to this poison in the literature of the past ought to be present in the home. And the wise mother will see to it that attractive pamphlets and periodicals, giving the real facts respecting the innumerable evils due to the drink habit, are always at hand. These will be found effective and needed aids to Christian nurture in the family. Great care should be taken in the selection of this temperance literature. But there are a number of sources from which material of this kind, attractive and trustworthy, may be obtained at small expense, and some admirable things are distributed free. In this connection allow me to commend most heartily Dr. Jones' "On the Firing Line," simple, direct, attractive, comprehensive and persuasive.

Roslindale, Boston.

A Fight for the Children

Reduced to specific human terms, Chicago's fight for righteousness is a fight for the rights and welfare of the children. That they should be well-born and properly reared is our chief concern and our only safety. How nearly we are realizing a "square deal" for every child one may judge for himself by observing the home, school, street, shop, amusement and church conditions in various parts of the city.

The child, then, quite unknown to himself, is the wager in a mighty battle. He figures largely in the effort of the wage earner to improve his lot and in the endeavor of the employer to increase his profits. On

the one hand the 700 churches of various faiths make some effort to bring him up "in the nurture and admonition of the Lord," and on the other, ten saloons to every church flaunt their gilded invitations to indulgence and debauchery. On the one hand the home, often restricted, hard-pressed and near its dissolution, tries pitifully to keep him still within its weakening embrace, while on the other hand, the sensational pictures and the vulgar vaudeville of three hundred and twenty-five nickel shows, offer excitement and a taste of life. And daily from 40,000 to 50,000 children of Chicago drink at these fountains of sensation.

The public schools—some two hundred and seventy-nine in number—make their noble and tireless fight for childhood, and the public dance halls, equal in number, cast in their lot with the saloon for the breaking down of morality and decency. As recruiting stations for the saloon and as schools in loafing, obscenity, and crime, nine hundred and thirty-six pool-rooms run night and day without limit, seven days a week. The law says that no minor under eighteen years shall even be permitted in such premises, but this law has been trampled into insensibility.

Orphaned with respect to any real homestead, exploited by insane industrialism, and dazed by the city's whirl and glitter, 3,889 of our Chicago children fell into the criminal class during the past year. These are under seventeen years of age. Under twenty years of age our annual product is 10,447, and under twenty-five, 25,549. We need to put up a fight for these children and for that vast number who, while not falling into criminality, nevertheless fall far short of their best development and their greatest social worth.

Probably the most significant crystallization of sentiment and effort for Chicago's children will be found in the Juvenile Protective Association, of which Mrs. Joseph T. Bowen is president. The work of this organization, which cared for 4,305 children's cases in 1910, and through its officers made 17,043 visits in behalf of children, is divided into three parts:—investigation, repression and construction. The following items characterize its most important work.

Under the head of investigation are included the personal histories of 200 department store girls, with the physical and moral conditions existing in most of the department stores in the city. This study was made primarily in order to find out what recreation was possible for shop girls, the home surroundings of 100 juvenile court children being studied in order to ascertain what home factors contributed to their delinquency.

The lake excursion boats were studied. The situation was most deplorable—hundreds of very young boys and girls crossing the lake bent on "sprees," indulged in orgies impossible to describe. The report of this investigation has aroused the interest of a number of business men and the task of changing these conditions has been taken up by a committee of the Union League Club. During the Grant Park encampment last summer it was found that dozens of very young girls, many of them under 14 years of age, were frequenting the camp and spending the night with the soldiers. Also that disorderly hotels and rooming houses were being patronized by soldiers accompanied by the same girls. Through the efforts of the association an order was given forbidding women in the park after 6 p. m.,—an order which was strictly enforced,—and a plain clothes man was stationed at the door of every disorderly hotel, who turned back all soldiers accompanied by young girls. A study of Riverview Park showed that there were a number of very objectionable features. Through the co-operation of the police the elimination of improper entertainment was obtained. The outlying beer gardens were investigated and were found to contain many young boys and girls. The working conditions of the girls in the news stands in elevated stations were frequently found to be dangerous to both health and morals.

The dance halls of the city—266 licensed and 100 not licensed—are at the present time being investigated. When all of the data are collected an effort will be made to secure a city ordinance which will tend to prevent the sale of liquor and the elimination of other objectionable features.

Finding that two young girls were assaulted on a street at night, an investigation was made, which showed that numbers of young children were to be found on the streets between the hours of 2 and 4 in the morning. Many restaurants and all-night lunch rooms were giving away broken scraps of food at this time and needy parents were sending their children for this food. A visit was made to the various places and the hour of distribution changed to 7 o'clock.

The repressive work done during the year includes:

The formation of a censorship bureau resulted from reports made on the conditions existing in Chicago's 335 theaters.

An aggressive campaign is conducted against selling liquor to minors. Already 590 saloonkeepers have been prosecuted and the sale of tobacco to minors has been discouraged by 167 prosecutions.

Two and a half million obscene postal cards have been destroyed and 162 persons prosecuted for selling them.

The use of gambling slot-machines has been greatly reduced and many of those keeping such machines have been put out of business.

The waiting rooms of some of the department stores were found to be frequented by panderers. Twenty of these men and women have been prosecuted and convicted. Through the efforts of this organization nine of these waiting rooms have been supplied with more and better matrons.

Parents who have contributed to the delinquency of their children have been dealt with in 2,243 cases during the past year. Many of these parents have been awakened to a sense of their responsibilities.

Under the head of constructive work the following are representative of what the organization is trying to do:

The Chicago Girls' Club has been organized and meets every night in the office of the association. Each evening is devoted to a different purpose, one being industrial, another gymnastic dancing, another singing, etc.

Ten other girls' clubs and nine boys' clubs have been organized and are maintained by the local leagues.

The registered gardens supervised during the last season numbered 1,943.

A bathing beach was opened on the North Side with the co-operation of the Lincoln Park board, where 2,000 boys bathed the first day, and a study of the shore on the South Side was made and the agitation for proper access to Lake Michigan greatly strengthened.

The movement for the use of public school buildings as social and recreation centers outside of school hours was started by this organization. Last winter two schools were opened. Through the active interest of the school board there are a dozen or more schools being used at the present time. A boy's brass band of 40 pieces has been organized. A social center has been made out of a disused depot along the Illinois Central tracks. Another center is being maintained on Wentworth avenue. A number of churches have been induced to keep open house every evening in the week. Several reading rooms have been opened in various parts of the city and are kept supplied with books and magazines. A girls' rest room is maintained in South Chicago. Last summer a house was maintained in the country which was kept filled with working girls. Hiking parties were organized for tramps into the country and many groups of boys were taken to base-ball games as rewards of merit.

The organization has brought about several reforms in the municipal court—has secured a rule barring boys and girls under 17 from attendance in court rooms during the trials of criminal cases and provided that girls acting as witnesses should be attended by a matron when interviewed by the prosecuting attorney. The new court of Domestic Relations has been established as a direct result of the efforts of this organization. Other matters under consideration at the present time include the appointment of a woman city physician, the provision of a hospital room at the criminal court building and 12 assistant police matrons, who will take children to and from institutions and the juvenile court.

Maps showing the destructive and constructive agencies of Chicago affecting the welfare of children have been made, so that when there is a complaint regarding a family it is only necessary to look at the map in order to see by what influences it has been surrounded. A manual of the laws pertaining to children and a list of institutions dealing with children has

been published. Recognizing the fact that newly arrived immigrants are ignorant of our city ordinances, the association has had cards printed in various languages warning parents not to allow their children on the railroad tracks; warning junk dealers not to buy things from children; warning poolroom keepers that minors must be excluded; likewise tobacconists and saloonkeepers against operating in violation of the law. The ambition of the Juvenile Protective Association is that there should not be a single child in the city of Chicago in need of help or protection who is compelled to go without it. With the hearty support of interested citizens this ambition will be realized.

But the most earnest co-operation of the churches is needed. Each church should have a Juvenile Protective Committee to promote the work of child welfare, and all church members should be trained to report promptly all conditions or offenses that menace childhood to Mrs. James A. Britton, superintendent, 816 South Halsted street. Telephone, Monroe 5788. For the guidance of such committees a Manual of Juvenile Laws will be furnished by the Association, and for the instruction of the churches speakers will be provided when requested.

ALLAN HOBEN, *Field Secretary.*

The Point of View

One of our own poets has a line about seeing things steadily and seeing them whole. A great deal of mischief is done when we shirk the duty of seeing things whole. Occasionally our fellow man vexes us by listening to half of our remark and confining his discussion to the selected half. There is no gainsaying the fact that we uttered it, but we claim to be misrepresented. What we meant was to be found in the whole, not in the part. The half of our loaf, we discover, was worse than none. University lecturers insist that the student shall take continuous notes, for they have had dire experiences with students who appropriate from a book or a lecture only what agrees with the learner's incomplete frame of mind. While the treatise and the lecture course aim to build up an orderly and systematic presentation of the organized knowledge produced by the concerted labors of many men in many generations, the vain student has an eye and an ear only for something that seems important to him in his still imperfect state of appreciation. His note book or his memory contain in the end only certain shreds and patches that happened to be congenial to his limited culture and limited sympathy. Since a lack of humility and docility made him establish his own rawness as the standard of value, he seldom discovers that what he has thus put together is but a sorry caricature of the real science.

We who censure such a student are too often guilty of the same crude error in receiving the divine instruction. The whole vast world is pouring its influences upon us and signaling to us its infinitely rich meanings, yet we select as significant only particular things that make our keener pleasure or our keener pain and rashly deem that the sum of these fragments is a true version of life and the world. We proceed then to formulate problems concerning nature or God and pass judgment upon the universe without a suspicion that the problems may exist only because of our scrappy attention and our piecemeal selective interest. It is difficult for us to be as humble as St. Paul and frankly admit that we know in part and prophesy in part.

A certain work on the Philosophy of Religion was characterized by a Catholic priest as the speech of the city man ignorant of country life; he knew nothing of the peasant's Easter song. Certainly from slum life in Whitechapel or the dingy facts of the Bowery one can frame generalizations about the universe that seem wholly baseless in green country lanes. The fearful misery made by a small group of greedy men in a corner of industrial life is undeniable and fearful fact, but after all it is a poor starting point for theories about God and God's world. Beyond this man-made sordidness lie the springtime meadows and the ecstasy of birds singing in the morning sunshine. When the sting of village gossip begins to shape our interpretation of life and of the scene of life, it is time to lift up our eyes to the silent and solemn hills and let their calm nobility enter into our mood or to win the secret of the sandy desert's austere beauty or feel the incalculable majesty of the unconfined ocean.

Possibly our village disappointments and scanty income have made us feel like a worm of the dust and indulge in the worm's philosophy, but it is also possible by travel or imagination to see ourselves in the wonderful whole, and cry,

> "What a thing for a worm of the dust
> To be in the plan at all!"

We have all heard large statements about the universe that have come out of chemical laboratories and we have been much impressed until we have remembered that chemists select only certain bits and processes out of the rich totality and ignore the rest. A lover's feeling about life is something very different. A small real estate speculator who is also a ward politician may be quite confident that the universe is unmoral, but perhaps it is safer to listen to men of wider views, like Socrates or Kant or Emerson. In our own day philosophy as an interpretation of the whole universe sometimes talks in terms of the modern industrial difficulties and selects those values and aspects of the world-marvel that can be related to capital and labor, strikes and lock-outs, frenzied finance and bad housing. These are all real elements, but we can all think of forgotten data. The power of the capitalist or of the labor union may seem so great that we leave the divine power out of the reckoning. The sordidness of man's luxury or penury may make us bitter against Providence. Then it is time to recall our defective student with his selective attention and humbly resolve to look at a number of other things, beautiful and inspiring things, spiritual facts and natural facts, vast and thrilling values in the divine creation. The interpretation and the faith shaped by this larger reckoning will be very different from that of the industrial pragmatist.

There is bitter sorrow in the world and tribulation and death. When the moment of anguish comes, the sufferer wavers with doubt—the goodness of God is no longer clear to him. But the sufferer finds after a while that the pain has revealed to him the infinitude of his own human love, the spirituality of his own nature, the irresistible power of deeper yearnings unfelt before. Sorrow revealed him to himself as a spiritual being with a need and a capacity for the spiritual infinite. The very sor-

row made him aware of his relations to a divine order. The man who for the moment felt so blighted by his pain begins to dimly discern that God communes with man through sorrow—and that suffering is a sacrament provided by divine goodness. He will not profess even then to know the why and wherefore of every lot of man, but he has won the meek and teachable spirit that can have faith in the wisdom of the whole order—an order of which we have but fragmentary apprehensions. It is another blessed hour when some shabby or commonplace object becomes the means of our seeing the beauty that is everywhere, a revelation of the unity that shimmers through all the dull, disordered things and recreates them in higher values. Even if we cannot make that intuition into a knowledge serviceable for logic, it is still substantial and secure for our certainty of a whole that is eternal and complete and satisfying to the deepest and most intimate craving.

FRANCIS A. CHRISTIE.

Standing Up for Jesus

Precision in the interpretation of scripture is perhaps less important than it was in other days when scripture was the infallible word of God and had to be written with a capital "S," but happily there remains with us an inclination to stand by the "old masters" when we can. Mr. West, in UNITY of March 16, seems to overlook the fact that the saying, "To him that hath will be given," etc., was uttered with reference to the power to comprehend things. In that application the saying is obviously sound. The well-stored mind is the mind into which something more is always being taken, while the empty head is the hardest head of all to get anything into, makes the poorest use of what it does hold, and so is apt to lose even that. Thus of all intellectual and spiritual attainments the saying is unquestionably true. Not unlikely it was used illustratively as applying to material things in the then existing and still existing social order, where it is equally true. No one needs to be told that riches flow freely to the rich, while the poor are often deprived of what little they have. Certainly, if the saying is illustrative, Jesus is drawing the illustration from things as they are, not from things as they ought to be, not from conditions in his ideal kingdom. The auxiliary "shall," so often used where "will" would do better, is misleading, as it seems to imply a compulsory law.

Mr. West, I trust, will excuse me for wishing to "stand up for Jesus."

Kenosha, March 27, 1911. NEWTON MANN.

In recent years the cry has been rising for a simpler life. It is a voice in the wilderness; in the din and clatter of our complex civilization it seems faint and far off, but it is making itself heard. In these artificialities and extravagances the soul is enfeebled and belittled, and the national vigor is lost. If we want to save our nation from decay we must learn to live a simpler life. And this change will not be wrought out by evolutionary processes; it means revolution rather; not by violence, we may trust, but certainly by choice, by effort, by struggle and resistance we shall turn back these tides of materialism, and lead the current of our national life into safer channels.—*Washington Gladden.*

The Coon-Hunter's Revenge

Everybody in town knew Sam Crocker and loved him too, for beneath his old broad-brimmed hat and behind his long grizzled beard was one of the truest men that ever lived. Sam, who was a prosperous country merchant, passionately loved out-of-door life. He would work on his store books far into the night in order to leave his business for a day's hunting or fishing.

One morning Sam rose long before daylight, ate a hearty breakfast of ham, coffee, etc., and by sunrise was ready for action. Taking his gun and dogs, our hero started for the woods. The dogs were not so trusty as the gun. They were young and impulsive, and were as anxious to follow a back track as to run in the right direction.

On this particular morning fortune favored Sam. A scent was almost immediately picked up and, with eager barks, the dogs bounded away into the forest. After awhile the trail led to an old dead tree, at the foot of which the dogs leaped and yelped. Looking up into the hollow trunk, Sam could see two glowing eyes, and the old hunter congratulated himself that he had treed a coon and that the prey was within his grasp.

The best tactics seemed to be to smoke the animal out. Sam therefore started a fire on which he piled wet leaves in order to produce a dense smoke. But in spite of the suffocating fumes which poured up through the hollow tree, his coonship seemed to be unmoved. Sam could see the bright eyes always in the same place as at first. So, after wasting half an hour in this vain endeavor, the besieger was obliged to abandon this plan of attack.

From not far away the sound of axes came ringing through the forest. Leaving the dogs to guard the tree, Sam went in the direction of the noise, and soon spied some wood-choppers hard at work. He struck a bargain with these men to cut down the coon tree. It was only after fully a quarter of an hour of brisk assault with sharp axes that the giant stub surrendered to the woodsmen and came toppling over. As it fell, the hollow trunk crashed against a rock and broke. Then, to the amazement of Sam Crocker, who stood with gun ready to shoot, no coon was to be seen. But instead, at the place where the glowing eyes had been, there were two small knot-holes through which the sun-light had been streaming into the dark interior of the trunk.

In some way the local newspapers got hold of the incident and published an account of Sam Crocker's famous coon hunt. Thereafter Sam's friends never tired of solemnly consulting him as to the best method of capturing coons. And at every public banquet some sly allusion was sure to be made to coon-hunting and coon-hunters.

Even the young parson, who was one of Sam's closest friends, could not refrain from taking a hand in hunting the coon-hunter. The irresistible temptation came one day when the young minister saw on a soap-counter a cake of black soap that was an exact imitation of a negro baby. The dominie bought this, wrapped the little "coon" in tissue paper and packed it carefully in cotton in a jewel-case. The jewel-case was placed in a pasteboard box, this box in a second, the second in a third, and so on, until the nested boxes

filled a huge box that was obtained from a florist. This, with some hay for filling, was packed in a dry-goods case.

On Christmas day the parson expressed the box to Sam, instructing the expressman to deliver it just before the dinner hour when a large number of relatives and friends would be assembled at Sam's home for Christmas festivities. The expressman faithfully carried out his instructions. Sam decided to unpack the case at once. Boards were pried off and box after box opened until, at last, the jewel-case was reached.

By this time everybody was on tip-toe with excitement. What could it be that was in this mysterious case which had been packed with such infinite care? Sam carefully opened the jewel-case, took out the cotton, unwrapped the tissue paper and found—the soap pickaninny! Accompanying it was a card on which was written, "Santa Claus's gift to the mighty coon-hunter,—the long lost coon! Merry Christmas to Sam Crocker! And may his friends be merry also!" And they were. A roar of laughter went up in which Sam joined as merrily as the merriest. It was indeed a "Merry Christmas" in that house. All through the dinner and until the party broke up late in the evening, the "long lost coon" was the ever-recurring subject of conversation and of numberless jokes, while the soap "coon" grinned backed unceasingly from his post of honor on the table.

The next morning Sam and the parson arose "before breakfast" and started early on a fox hunt. As soon as they were tucked snugly into the old sleigh, Sam said: "Say, John Robbins played a mighty good joke on me yesterday." And then he narrated the whole story, graphically describing the opening of the Christmas box and the hilarity which followed. "Yes, that was a mighty good joke on me, but I'll get even with John. You wait." "It surely was a good joke, and it was just like John to hatch up such a scheme," admitted the parson innocently.

On the second morning after Christmas, Sam and the parson again started forth. When the hunters were well rolled up in buffalo, and old Daisy was headed for Moose Hill, Sam ejaculated, "Say, do you know it wasn't John Robbins that sent me that Christmas coon after all?" "Is that so?" said the parson with interest. "How did you find out that it wasn't John?" "Well," replied Sam, "I spoke to him about it and told him that he had played it well on me, but that I would try to pay my debts in full. And the joke was, that was the first John had heard of it, and I had to go and tell him all about my Christmas scrape. It wasn't John Robbins at all, it was Harry Bill who was the culprit . Just wait till I tackle Harry this afternoon."

Sam did tackle Harry. But Harry proved as innocent and ignorant as had John; and Sam had to tell his Christmas experience to him also. Sam next tried old Mr. Post, another hunting crony. Post had not even heard of Sam's latest coon experiences, but laughed hilariously at the victim's narration. Jack Shepard was next charged by Sam with being the sender of the Christmas box. But that was the first Jack had heard of it, and he rendered his opinion that the Christmas coon hunt was an even richer joke than Sam's experience at the coon tree.

In this way Sam went the rounds of his hunting mates, and, by a process of elimination, the mystified victim finally began to direct his suspicions towards the dominie. Moreover, he did a little detective work. He interrogated the expressman, who probably weakened, since a substantial little sum is said to have changed owners about this time. Of course the result was that Sam's suspicions were confirmed. The dominie was the culprit and the fact that he had allowed Sam to pour out each new tale of woe to him only added to the turpitude of his crime. Such a betrayal of friendship merited the direst vengeance, and Sam deliberately plotted his revenge.

On New Year's day, just as Rev. and Mrs. Dominie were sitting down to dinner, the same expressman who had done his work so faithfully on Christmas day rang the parsonage door-bell and, with a suggestive smile, left the same dry-goods case in which the Christmas coon had been shipped. "It's my turn now," exclaimed the dominie, "but let's see what joke Sam Crocker has played on me. Anyway, I've had some good laughs in my sleeve when poor Sam was charging first John Robbins, then Harry Hill, then old Post, then Jack Shepard, and then all the rest, with having 'done' him on Christmas. Boards were once more pried off, familiar pasteboard boxes one by one were unnested and opened, until, at length, a tissue paper package, about fifteen inches long was reached. "Here's Sam's revenge," grimly remarked the parson. "It feels like a dead cat or perhaps it is a pole cat," he continued. But as the paper was unrolled, a magnificent pair of fur driving gloves, with great deep gauntlets, appeared. Accompanying the gloves was a card which bore these lines:

"The days and weeks have passed too soon
While hunting for that 'long lost coon;'
But now we've bagged the little cur,
And here we have the genuine fur.

"Loving you the better for the good joke you played on me, trusting that these gloves will help a little to make the New Year 'Happy,' and hoping that all the years may bring their wholesome fun and happiness, I remain, as ever, only more and more so, "SAM CROCKER."

"Yours,

Thus did the coon-hunter take his revenge.

CHARLES A. BEALS.

A PRAYER

Lord God, Thou lettest the green things start
A new life every year;
Out of their sunken selves they rise,
Erect and sweet and clear.
Behold the lily's pure, white leaves
Unfolding by each mere!

Again the sap mourts in the fir
Thro' every swelling vein;
Again the clover stirs and thrills,
Responsive to the rain;
Again the tender grass makes green
The lone breast of the plain.

Hear the new, golden flood of song,
The lark pours to the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen tree . . . Lord God, Lord God,
Let me begin anew!

Out of my own self let me rise!
For, God, if it can be
A new and noble growth may spring
From yon decaying tree—
Surely a strong, pure life may mount
Out of this life of me.

—*Ella Higginson.*

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THE FIELD

"The World is my Country, to do good is my Religion."

BARON D'ESTOURNELLES IN AMERICA

It is noteworthy and highly significant that two of the greatest leaders of the international movement in Europe should visit the United States this year almost at the same time to present to the people of many of our great cities the argument for the supplanting of the present war system of nations by the system of law and co-operation. Count Apponyi had hardly left our shores before Baron D'Estournelles arrived from Paris. He comes for a much more extended campaign that that of Count Apponyi. He will be here three months and his itinerary covers almost the whole country. He will go as far south as New Orleans, as far west as San Francisco, as far north as St. Paul; and on May 19 and the two or three days following he will give addresses in Boston and Cambridge. He is to be in Chicago at the end of April. He will attend the National Peace Congress in Baltimore the first week in May, and the Mohonk Arbitration Conference the last week in May, returning to France early in June.

There is no statesman in Europe more thoroughly identified with the peace movement than Baron D'Estournelles. Perhaps there is no other who has worked so untiringly in its behalf. Not an orator like Count Apponyi, he is a most persuasive speaker, with an easy command of our English speech; and his services for the cause have been distinctly greater than those of Count Apponyi. He is the head of the Arbitration Group in the French Assembly, and he was one of the French delegates at both of the Hague Conferences, and was one of the most useful members of those conferences. He is already emphasizing everywhere the importance of concentration of thought upon the program for the Third Conference, that the nations may enter upon the deliberations of that Conference thoroughly prepared, as they were not prepared in 1907.

No man in public life arraigns more sharply or convincingly the irrationality of the war-system. He appeals to history to show that the great majority of wars have been needless, and as bad for the conquerors as for the conquered; and today he holds that war has become an anachronism, solving nothing, leading nowhere, and with race degeneracy in its track. Especially severe is Baron D'Estournelles upon the present burdensome armaments and mad naval rivalries of the nations. It is this extravagance and obsession which he feels to stand chiefly in the way of advance today; and to the cardinal problem of the limitation of armaments he has addressed himself more persistently and with greater power than almost any other man of our time. He prepared the report upon the subject for the Interparliamentary Union at its London Conference in 1906, and he returned to the subject at the New York Peace Congress in 1907. There is no other recent discussion of the limitation of armaments more comprehensive or cogent than that in his report to the Interparliamentary Union. There is an English edition of the report; and it ought to be read anew in America at this time when Congress has authorized the president to create a special commission to deal with the subject, and when Sir Edward Gray, in England, is also taking it up so boldly.

"The question of the limitation of armaments," he said in this report, "is one of the most pressing which governments are called upon to consider. It is put forward by the force of circumstances. As long as it remains unsolved, it bars the way to all kinds of reform and arrests the progress of civilization. The Interparliamentary Union will be upheld by the unanimous agreement of nations if it can contribute to put a stop, by the effort of reason, to a state of affairs which can no longer continue. Let us at least seek support in the force of public opinion. It will support us. It is ready and has been tested. The progress realized in the domain of arbitration within the last few years, with the assistance of public opinion, shows us what we can obtain in the domain of the limitation of armaments, which is infinitely more concrete and simple."

EDWIN D. MEAD.

(To be continued.)

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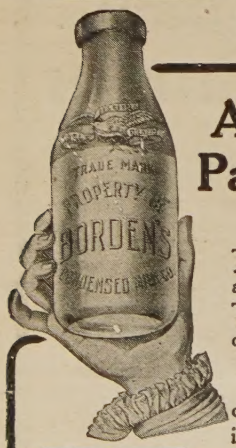

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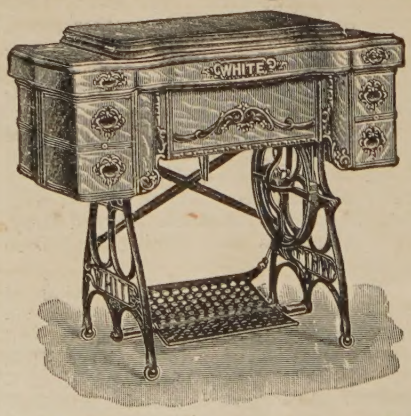

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GEO. E CAUGHEY, Manager.

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